

DOCUMENT RESUME

ED 460 055

SO 033 506

AUTHOR Bragaw, Don, Ed.
TITLE Schooling and Citizenship in a Global Age.
INSTITUTION American Forum for Global Education, New York, NY.
ISSN ISSN-1088-8365
PUB DATE 2001-00-00
NOTE 21p.; Theme issue. Published bimonthly.
AVAILABLE FROM The American Forum for Global Education, 120 Wall Street, Suite 2600, New York, NY 10005. Tel: 212-624-1300; Fax: 212-624-1412; e-mail: info@globaled.org; Web site: <http://www.globaled.org>.
PUB TYPE Collected Works - Serials (022)
JOURNAL CIT Issues in Global Education; n164 2000-2001
EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *Citizenship; Cultural Context; Educational Change; *Global Approach; *Global Education; Higher Education; *Scholarship; Social Studies
IDENTIFIERS Global Issues; *Globalization

ABSTRACT

This newsletter highlights the significant contributions made by the late Lee F. Anderson to the field of global education. Excerpts were selected from a life's work of deep thought and creative literary output regarding the constantly changing world in which people live. While Anderson's intellectual prowess ranged across several domains (political science, history, and education), one of his major concerns was the education of young people in a rapidly changing world. His advocacy of global education was in the category of "founding member" and freelance "guru." The excerpts are: "Defining Global Education"; "The Emergence of the Global Age and the Globalization of the Human Condition"; "The Growth of Global Culture"; "Citizenship and Education in a Global Age"; "Educational Change and the Development of Citizen Competence in a Global Age"; and "The Challenge of Globalizing the Content of Education." Contains 16 reading suggestions. (BT)

Schooling and Citizenship in a Global Age

Issues in Global Education Number 164 2000-2001

Don Bragaw, Ed.

The American Forum for Global Education

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Issue No. 164

The American Forum for Global Education

2000-2001

SCHOOLING AND CITIZENSHIP IN A GLOBAL AGE

TRIBUTE TO DR. LEE F. ANDERSON

This edition of *Issues in Global Education* highlights the significant contributions made by the late Lee Anderson to the field of Global Education. The excerpts included here have been selected from a life's work of deep thought and creative literary output regarding the constantly changing world in which we live. Anderson was a well respected member of the Department of Political Science and the School of Education and Social Policy at Northwestern University, and a valued mind in considering the condition of the world and its peoples. Lee had few boundaries in his thinking, moving easily from creating world system designs to preparing guides for elementary social studies education. Those who were acquainted with him will recall his casual slouch, a heavenward spiral of cigarette smoke, the heavy eyelids almost closed, but, when fully opened, the passive upward gaze masking a churning mind about to perform a surgical analysis of another's flawless presentation. His gentle but incisive questioning invariably brought clarification. Conversation with Lee meant trying to "play the ball" well after it had passed you; but one's delay resulted in a patient and understanding response. While Lee's intellectual prowess ranged across several domains—political science, history and education—one of his major concerns was the education of young people in a rapidly changing world. His advocacy of global education was in the category of "founding member" and freelance "guru."

What follows is excerpted from an extensive tome (nearly 500 pages) produced by the Mid-America Center for Global Perspectives in Education, Indiana University, in 1979. Here, Lee brought together the threads of an argument for global education that he had been developing since the mid-60s, when he co-directed a study with James Becker that laid the foundation for internationalizing or globalizing US education.

The bits and pieces excerpted here touch only a portion of Lee's contribution; we suggest that you delve deeper into his lifetime achievements. A brief bibliography is included at the end.

Defining Global Education

In the years following World War II, it became increasingly obvious that the United States—and indeed, all other nations—had entered into a totally new relationship with each other and with the planet Earth. This new relationship called for a re-examination of what US schools were teaching about our relation to others. Educators in the late 1950s, 1960s and early 1970s grappled with this new phenomenon. After Sputnik in 1958, and the surge of government-sponsored experimental programs it inspired, some states began to involve students (especially in social studies and second-language programs) in broader cultural and cross-cultural studies. Balancing out the national demands with the increased internationalizing of world markets and other trans-national exchanges, educators began to search for ways to express and exemplify this new order. Initially, terms like "world cultures" predominated, but it was soon realized that something far greater than "cultural exchange" (of any sort) was involved; indeed, a new look at the world (as a total system) was required. Lee Anderson, in 1979, offered an identity to what was now being referred to as "global education" or a "global perspective." Don Bragaw, Editor

WHAT GLOBAL EDUCATION IS NOT

It seems necessary to begin a search for a definition of global education by indicating what global education is not.

This is necessary because global education is a very misleading phrase. As a term, "global education" is grammatically equivalent to history education, environmental education, economic education, mathematics education, science education, and so on. Herein lies a major problem because while the terms are grammatically equivalent, semantically "global education" is very different from other terms. History education, economic education, science education, and so forth can be defined by identifying and describing the peculiar characteristics of the particular discipline or the specific content and subject matter on which these various domains of

education are focused. Because of grammatical congruence one is led to expect that global education can also be defined in the same way. Hence, one naturally asks: What is the content, discipline, or subject matter that is peculiar to global education and differentiates it from other domains of education? The answer to this question is: There is none. Global education is not a domain of education that can be defined in terms of a particular body of content, subject matter, or discipline as we can do in the case of history education, science education, geography education, math education, and so on.

In the past we have sometimes tried to make global education into a content-bounded domain of schooling by saying global or international education is equivalent to the study of things foreign and international. Thus, students were said to be involved in global education

when they were learning about another culture, country, or geographical region of the world; or when they were studying foreign policy, international relations, or world problems.

The trouble with this conception is not that it is wrong. It is simply too narrow and incomplete a notion of global education. A student need not be studying things foreign or international, as we have conventionally thought of these terms, in order to be involved in global education. There are ways in which a student can study his or her own community and be as much involved in global education as when he or she is studying a community in another part of the world.

EXAMPLES OF GLOBAL EDUCATION

If global education is incapable of being defined by reference to a particular body of content or subject matter, then how can the term be defined? We can usefully begin a search for an alternative way of thinking about global education by glancing at a few examples of global education in action.

The three examples to the right suggest the diversity of approaches Dr. Anderson highlighted. Ed.

[Dr. Anderson concluded.] these people are in differing ways and degrees conscious of the global character of the contemporary world. They realize that students now in the nation's schools are becoming citizens in an era of history in which individuals are progressively involved and implicated in organizations, in social processes, and in human problems that cut across or transcend the boundaries of particular communities, nations, and cultures. They sense that citizenship in such an era demands new competencies, and developing such competencies will require change in how children and young people are educated about the world.

EXAMPLES OF GLOBAL EDUCATION

■ *In a Detroit school, a third grade teacher introduces into her social studies curriculum a new unit in which the children explore what all human beings have in common by comparing human beings with other living things. Asked by a parent why she has done this, the teacher responded, "Every day my children experience racial, ethnic, and cultural diversity in the school and in this neighborhood. Throughout their lives these children will be meeting and working with many different kinds of people. They need to learn how to relate constructively to people who are different. I believe a terribly important part of their education is to learn to see what all people have in common; what makes us all members of a common humanity."*

■ *In a high school in Portland, Oregon, the teacher of a world affairs course is arranging for her students' after-school internships in Portland's several voluntary associations involved in world affairs. The Rotary Club is one of these. The teacher explains to the President of the club why*

she thinks this is important. "In today's world active citizenship can't stop at the water's edge. My students need to learn that citizens can do more than read about and talk about international affairs. They need to learn that they can be personally active. They can best learn this by working with local people and organizations that are doing things on the world scene."

■ *In Paris, educators from several nations meet to work on a set of world history lessons that will be commonly used in schools of each of the nations represented at the conference. After his return home, the representative from the United States was asked to write an article about the project for a professional journal. The article begins: "Ours is an age in which all of humankind is caught up in a universal history. There is no history of Europe that is independent of the world. Similarly, there are ways of studying the American Revolution in a US history class that involve students in global education as much as they are when they study the Arab-Israeli conflict in a world problems or international relations course."*

A DEFINITION OF GLOBAL EDUCATION AND IMPLICATIONS FOR SCHOOLING

These commonalities in the events outlined above point to a definition of global education.

- Global education consists of efforts to bring about changes in the content, in the methods, and in the social context of education in order to better prepare students for citizenship in a global age.

This is a very simple definition, but inherent in it are three major propositions that have far-reaching implications for education. The first of these propositions concerns the character of the historical era in which today's children and youth have been born. This proposition can be summarized as follows:

- The students now in the nation's schools are becoming citizens within the

context of a global era in human history.

The second proposition concerns the significance of the emergence of a global age for citizenship and the education of citizens. It can be stated this way:

- The demands of citizenship in a global age call for the development of competencies that have not been traditionally emphasized by schools.

The third proposition concerns the types of changes in education that seemingly must occur if schools are to become more effective agents in developing citizen competence in a global age. It can be stated as follows:

- Certain changes must take place in the content, in the methods, and in the social context of education if schools are to become more effective agents of citizen education in a global age.

The Emergence of the Global Age and the Globalization of the Human Condition

In this section, Dr. Anderson provides an extensive analysis of this global era, which is the context driving the need for global education. He notes that his "discussion is organized around the development of a particular line of argument." Ed.

The major elements may be summarized as follows:

1. The contemporary world is characterized by a historically unprecedented international or global character.
2. The global character of contemporary history reflects a long-term historical trend toward a progressively more globalized human condition.
3. Within modern history and, more particularly, within contemporary times this historical trend has substantially accelerated as a result of western expansion and the development of modern science and technology. Specifically, the first, second, third . . . and n th order consequences of these twin events have been to substantially globalize the history, the geography, the economics, the politics, and the sociology of the human condition.
 - a. Historically, the era of separate regional histories has ended and an era of common global history has begun.
 - b. Geographically, the isolating efforts of distance on human affairs have been progressively eroded by the evolution of global systems of transportation and communication.
 - c. Economically, local and national economies have become increasingly absorbed into a global economy.
 - d. Politically, the European-centered nation-state system has been transformed into a worldwide and an organizationally heterogeneous global political system.

e. Sociologically, increasing interrelatedness between societies combined with increasing cultural congruence among societies is creating a common global culture co-existing uneasily with the traditional array of distinctive local, national, and regional cultures.

4. The progressive globalization of the human condition has produced a social system that is larger and more inclusive than nations, and this world system can be fruitfully conceptualized as a global society.

THE GLOBAL QUALITY OF CONTEMPORARY LIFE

Life in the contemporary world, at least the life of a large and growing fraction of humanity, is characterized by a historically unprecedented international or global quality. In this chapter I try to do two things. First, I illustrate the global quality of contemporary life. Second, I provide a brief historical overview of the globalization of the human condition.

I will be trying to develop a documented brief in support of the assertion that the human condition in modern history and particularly within contemporary times has become markedly globalized. But before launching into this analysis, it seems appropriate to illustrate the global quality of contemporary life. This can be done in a variety of ways. The method I have elected to use consists of giving an account of a day in my own life. I will be accompanied by a "detector of encounters of the international kind." This detector stops the story each time I encounter or experience things international.

Dr. Anderson's analysis of his very first actions of the day suggests the depth and breath of the global connections in an individual's ordinary day. Ed.

I awoke at 6:30 am to the ringing of an alarm clock . . .

STOP: I have encountered the international. my clock is a product of the Sony Corporation, a Japanese-based multinational corporation. The clock was assembled in a Sony plant in Brazil from component parts produced in Japan, Mexico, and Germany. It was shipped from Brazil to the United States in a Greek-owned ship manufactured in Sweden, licensed in Liberia, and staffed by a Portuguese crew.

[By the end of his day, Dr. Anderson had identified perhaps thousands of global encounters. He concluded:] The day in my life that I have just recounted is not atypical of the experience of a very large number of human beings, particularly those of us who happen to reside in the affluent and industrialized regions of the planet. Each of us is caught up in a network of international links and relationships that encircle the planet like a giant cobweb and make the "globalness" of the contemporary world a pervasive and ubiquitous element in the routines of everyday life. Indeed, the global character of our lives is like the air we breathe. It has become so commonplace that we often take it for granted and unconsciously assure that it is a natural and unchanging feature of the human condition.

But such is not the case. To the contrary, throughout most of history, human beings lived out their daily lives in conditions that were decidedly non-global. The markedly global character of contemporary history is a recent innovation in the human condition. To appreciate this and, in turn, to grasp its implications for citizenship and citizen education, we must look at humankind's historical sojourn from a pre-global past to a global present and toward what very probably will be an even more global future.

THE GLOBALIZATION OF THE HUMAN CONDITION: A HISTORICAL OVERVIEW

**Q WHERE, MY CHILD,
DO YOU LIVE IN
TIME?**

**A I LIVE BEYOND
THE BEND OF
MANY J CURVES.**

These two lines are from a catechism I am writing for my children. They provide an appropriate starting point for recounting the history of the globalization of the human condition because we can best begin this story by locating the twentieth century in historic time. And when we plot this location, we find that our century is situated beyond the bend of many J curves.

All of you are familiar with J curves, but at the risk of insulting your intelligence let me briefly review the essential properties of a J curve. A J curve is a graphic representation of the pattern of change in any system that grows by doubling; that is 1, 2, 4, 8, 16, 32, 64 . . . This type of change is geometric or exponential growth.

For a long time the rate of change is slow, indeed, so slow as to be hardly perceptible. Then at some point the rate of change dramatically accelerates. When this type of change is graphically plotted the result is a curve that resembles the letter J. A line that is for a long time essentially horizontal suddenly bends and becomes almost vertical.

Dr. Anderson then proceeds to provide numerous examples of J curves from the historical record: a simple investment scheme, world population growth, books published, explosive power, life expectancy, communications speed, increase in carbon dioxide in the atmosphere, the reach of different weapons, world consumption of

key metals, energy consumption, deaths attributable to wars, use of fertilizers, percent of civilian war deaths, development of antibiotics, increase in travel speed. Ed.

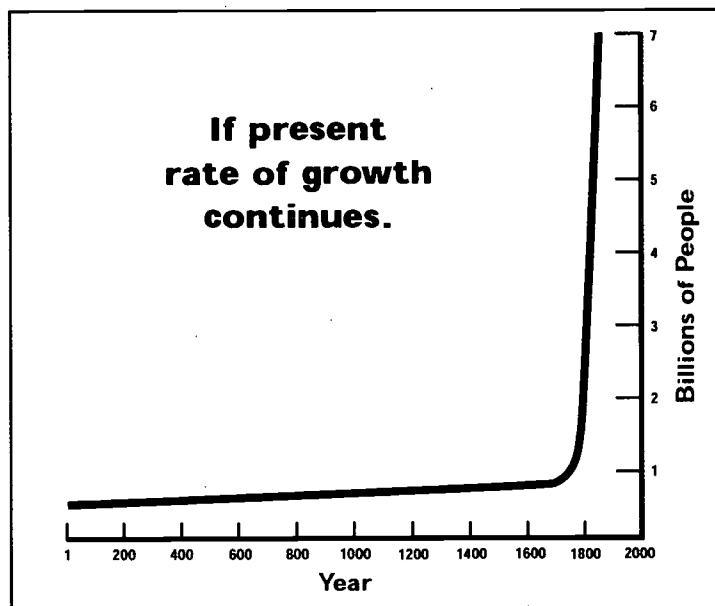
The graphs on the preceding pages [of the original text] are pictures. If they (and many other graphs like them) were put in color, framed and hung on the walls of a single room, we would have an art gallery that might be appropriately named "Our Time in Historic Perspective." I don't know what a walk through this gallery would do for you, but I can anticipate my reactions. I would have some minor quarrels about the quality of some of the paintings. As a social scientist I might wonder about

the reliability of some of the data represented in some of the paintings. As a mathematician I would realize that the term J curve, while useful, is somewhat imprecise mathematically, since an "artist" can distort reality by expanding or contracting the scale of the plot. But in my identity as a human being I think I would leave the gallery overwhelmed by a sense of involvement in "one of the great revolutionary transformations of mankind."

This phrase is the historian C. E. Black's effort to characterize the current transformation that is taking place in the human condition. Black dramatizes, but probably does not exaggerate, the magnitude of this transformation in this way:

The change in human affairs that is now taking place is of a scope and intensity that mankind has experienced on only two previous occasions, and its significance cannot be appreciated except in the context of the entire course of world history. The first revolutionary transformation was the emergence of human beings, about a million years ago, after thousands of years of evolution from primitive life . . . The second great revolutionary transformation in human affairs was that from primitive to civilized societies . . .

While not all historians would agree that these two epochal events exhaust the periods of revolutionary transforma-

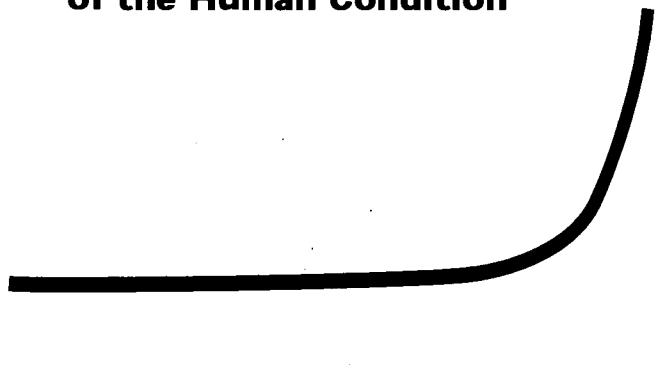


J Curve of the World's Population Growth, Past and Projected

Source: Miller, Jr., G. Tyler, *Living in the Environment: Concepts, Problems, and Alternatives*. Belmont, CA: Wadsworth Publishing Co., Inc., 1975, p. 8

tion in human affairs, most serious students of man's contemporary condition are likely to concede that they serve as useful analogues in our efforts to understand what is happening in the twentieth century. For, as Black goes on to note: "The process of change in the modern era is of the same order of magnitude as that from prehuman to human life and from primitive to civilized societies . . ."

The Globalization of the Human Condition



The transformation of humankind of which Black writes is a composite of the types of change depicted in the previous graphs. These are changes in particular sectors of the human condition [See J curve items cited above.] But there is another and different kind of change also going on at an accelerating rate in the contemporary world. This is a change that cuts across all sectors of human experience. I term this change the globalization of the human condition.

Like the other kinds of changes described in *[this]* section, the globalization of the human condition also appears to follow the path of a J curve.

The Growth of Global Culture

[Dr. Anderson next turns to] what the globalization of the human condition looks like when this phenomenon is examined from different intellectual perspectives or vantage points *[as set out in his line of argument on page 3.]*

From the perspective of history we see a transformation of world history from a regional era to a global era. From the perspective of geography we see the ancient effects of spacial distance in human affairs being reduced by the evo-

lution of systems of global transportation and communication. From an economic perspective we observe the emergence and growth of a global economy. And when we take a political perspective we witness the transformation of a European

state system into a world-wide and organizationally heterogeneous global political system.

I direct your attention to the globalization of the human condition when viewed from still another intellectual vantage point. This is a sociological/anthropological perspective. The final point I shall be making is that viewed from this perspective what we see developing is a global culture co-existing in uneasy relationships with traditional sub-global cultures. But to get to this point I need to first review some elemental facts, some ABCs of the human condition.

SOME ABCs OF THE HUMAN CONDITION

Any form of life has nutrient, protection and reproduction needs that must be gratified if the species is to survive, and no living system is self-contained. The resources needed to gratify survival needs lie outside of the system. Hence, every living thing is dependent upon a three-dimensional environment. One dimension consists of other members of the same species. We conventionally call this dimension the social environment. A second dimension, consisting of members of other species of life, we are coming to call the biotic environment. The third dimension consists of non-living matter and energy. We tradition-

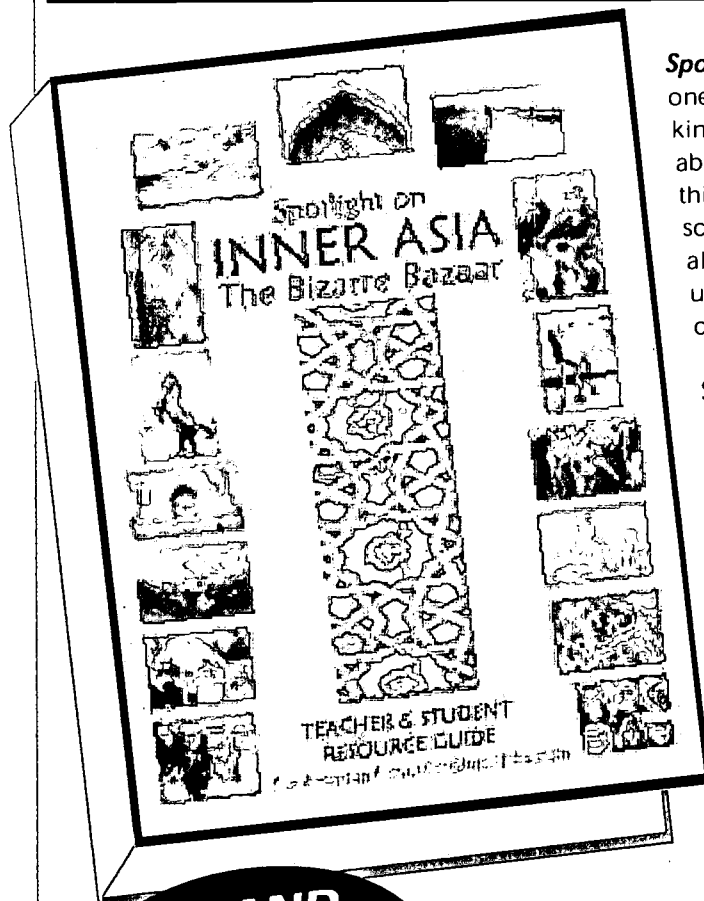
ally term this the physical environment.

While all forms of living things share common dependencies on social, biotic, and physical environments, there is wide variation among species in their interrelationship with these environments. For example, on the whole, animals are more mobile in respect to their physical environment than are plants. The biotic environment of some animals is restricted to a few plants. The biotic environment of others includes a wide range of both consumable animals and plants. Or, in respect to social environment, the social life of many species is limited to occasional sexual encounters; in other species it extends to include parental care of infants. In still other species the social environment contains various kinds of protective associations, e.g., salmon schools, baboon troops, ant colonies, etc.

If we slice into history at a given point in time, inter-species variation in environment/organism relationships can be related to inter-species differences in anatomical structure or physiological form. Take an obvious example: Compare on the one hand the anatomical structure of worms and of birds and on the other hand their respective degrees of spacial mobility. But a slice of history is not the whole of history. The world is a dynamic interdependent system in which change in one thing leads to change in something else and that change in turn to other change and so on; so we have a planet that is a kind of perpetual motion machine. Among the things that change are the environments on which given species depend for survival. Given enough change in a species' ecosystems, one of three things happens. The single most common consequence of very rapid or extensive environmental change is the death of a species. The vast majority of the planet's life forms have become the casualties of change.

Species that do not succumb to change adapt to change in the form of alteration in one or more of their

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*Birthmarks: Tribute to an
Early Globalist Dr. Lee F. Anderson
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anatomical structures or physiological characteristics. Thus the species survives the trauma of change but in altered form.

A third thing can happen as a result of environmental change. Diversity within a species sharply increases. Once these intra-species variations reach a certain point some members of the species can no longer breed with other members. When this occurs a new species is born. On occasion this is a kind of multiple birth process. The parental species gives birth to two or more "children" who resemble one another but who are sufficiently different in basic structure so as to be prevented by nature's in-built incest taboo from interbreeding.

Thus, the "children" go their separate ways. They retain throughout their lives many common birthmarks but they also take on new, differentiating characteristics as they respond to the changing eco-system that envelops them.

The story I have been telling is of course the "saga of the primate family" as far as we now understand it. While many branches of the original family are now dead, including all of humankind's immediate ancestors and our first and second cousins, we have been one of the several branches of the family that have survived.

In the course of adapting to a changing planet our species acquired an unusual combination of attributes—stereoscopic color vision, bipedalism, an opposing thumb on each hand, and a larger, more complex brain. Taken by themselves no one of these seems particularly remarkable. So we can see the wonderful world of color; other primates also see in color. So human beings are creatures that move through space on two legs; birds can do this and in addition they can fly. So our species has a relatively large and complex brain; porpoises probably outdistance us in this regard. So you and I have hands whose thumbs can touch each of the other four fingers; that seems a rather trivial motor skill compared to the agility of a mountain goat.

The significance of these anatomical attributes lies in the fact that in humankind they come together in a complex web of interrelationships. For example, bipedal structure freed man's hands to use tools, and the opposing thumb of these freed hands made possible the manipulation of a vast array of objects with a dexterity and skill displayed by no other animal. Bipedalism also had special consequences for the female members of the species. It reduced the size of the birth canal, while at the same time human brain size had increased. Thus, human infants are expelled from the benign environment of their mother's womb long before their brains, senses and muscles have developed to a point where they can cope with the new environment into which they are cast.

Having sexual intercourse is among the many things humans cannot do until long after birth (long in comparison with other animals). Thus, for the human species to meet one of life's survival needs—reproduction—adult members of the species must nurture and protect their offspring at least until boys and girls are old enough to make love. This means, of course, a far longer

childhood for human beings than is true of any other species. In turn, a long childhood, when combined with other things, has a number of far-reaching consequences. For example, long childhood combined with a big and complex brain gives to humans an opportunity and at the same time a capacity to indulge themselves in a period of learning that is freed from immediate survival needs. Thus, Johnny Jones can "play" tracker, hunter, or root collector long before he must do these things as "work." Johnny can also spend a lot of time playing with things and with sounds. The latter is a very important kind of play. Through playful trial and error the human infant learns that certain sounds go with certain things, and he is on his way to mastering one of the most complex systems in the universe; namely, human language.

Culture Creators

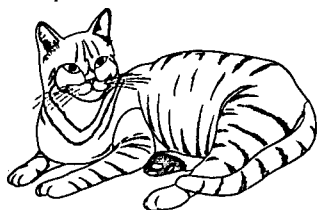
This reference to language brings the discussion around to one of the things that makes *homo sapiens* human beings. To be human is to create and use culture. What is "culture"?

There are more than one hundred definitions of culture that circulate through the behavioral science literature. To my way of thinking one of the most useful conceptions is found in a book that social scientists and educators sometimes allude to but rarely footnote in our professional discourse. This is the book of Genesis. You will recall that the first chapter of this book contains a somewhat personalized case study of evolution's decision to make one species of life human and that the account of this decision is followed by what political scientists call an impact study of the decision.

Specifically, you will remember that, in the eating of the fruit of the Tree of Knowledge, Adam and Eve acquired a power unique among God's creatures. This is the power to create environ-

ments as well as adapt to them. Until Adam and Eve's decision, the only environmental engineer on planet Earth was God. Or to put the point in the jargon of my discipline, God had granted to living things the power to react but retained for Himself the power to initiate. Pine trees, toads, roses, and cats were an integral part of nature but they, like all living things, were powerless either to add to or to take away from the rest of nature. The decision of our ancestors to become a culture-creating animal changed all of this. Now the planet's biogram contained one species that could add things to the rest of nature as well as adapt to it.

This decision to challenge God's monopoly of the creation business had a profound and far-reaching impact, as well you know. God expelled us from our ancestral home and placed at the gate of the Garden a flaming sword that turns in all directions. Thus, as a species we human beings are forever banned from experiencing nature as the rest of nature experiences itself.



To illustrate what I mean, let me compare the sex life of two organisms. One is me and the other is our family cat, Hunter. Comparing ourselves to plant life, Hunter and I have a good deal in common by virtue of our shared memberships. We both are animals. He is a vertebrate and so am I. I am a mammal and so is he, and we are both males. Moreover, we have similar tastes. Hunter likes female cats. I like female human beings. But our respective ways of relating to females are quite different. By virtue of the fact that his species never elected to go into the culture-making business, Hunter can relate to female cats simply as females. In contrast, by virtue of the fact that my

What is culture?

Culture, is a human-made environment.

Where do you find culture?

Culture is found at points of interaction between people and people, people and other living things, and people and their physical environment.

What do you see when you see culture?

Technologies, social institutions, languages, beliefs.

species did go into the business of making culture, there is no possible way (even in fantasy) that I can relate to female human beings simply as females.

Intervening between me and every female is the flaming sword God placed at the gate of the Garden. This sword is an environment of human creation which controls, structures, and in countless ways mediates our interactions. Among the various elements making up this mediating environment are institutionally-defined roles such as husband and wife, lover and mistress, prostitute and trick, rapist and victim, old man and young girl, intimate friends and casual acquaintances. Also, that environment contains a myriad of beliefs in the form of images, values, and attitudes. These beliefs serve to make some things right and other things wrong; some things attractive and other things unattractive; some things, socially forbidden and other things, socially mandatory.

Interacting with social institutions and beliefs is a set of complex languages through which females and I transmit information to one another, distribute rewards and punishments, and control the actions and feelings of one another. Needless to say, Hunter and the females in his life also communicate, but as far as I can see the repertoire of languages available to him is much more limited than mine. I can tell a woman, "I love you," through a variety of languages

that make differentiated and complex use of sounds, sights, touch, smells, and taste. This, of course, does not make me superior to Hunter, only different.

Human languages, like the rest of culture, are a curse as often as they are a blessing. In many ways Hunter is better off than I; for one thing, he can tell and be told fewer pain-inducing lies.

Finally, the crust of culture mediating between me and female human beings contains an array of tools. Mentally inventory the range of tools that can come into play during the biologically simple act of intercourse: beds, lights, pills, diaphragms, condoms, perfumes, mirrors, and cars as movable boudoirs. These are but a few of the many bits and pieces of technology that help to transmute a simple biological act into an event in cultural history.

This sojourn into comparative sexology was intended to illustrate a general point, so I will now drop the illustration and take up the generalization. As noted previously, surrounding and sustaining every organism—whether it be a geranium, a prairie dog, a plankton, or a human being—is a three-dimensional natural environment. One dimension we call an organism's social environment. This consists of other members of the organism's own species. Thus, other human beings comprise my social environment, other cats Hunter's social environment, and other pine trees the social environment of a pine tree.

A second dimension of the natural environment is an organism's biotic environment. This consists of members of other species. For Hunter, Charlotte and I along with our children are elements of his biotic environment and rank only below tuna fish and birds in importance. Hunter in turn is part of the biotic environment of the Andersons together with the micro-organisms that alternately keep us alive and make us ill, the carrots and radishes and pigs and birds that we eat, the plants that we use to decorate our living room, and the trees from which come the paper on which I am writing.

The physical environment is a third dimension of an organism's environment. This consists of inorganic systems of matter and energy. The ground on which we move, the water and air around us, and the sun in the sky are parts of the physical environment the Anderson family shares with the plants and animals that cluster around our household.

With minor exceptions, in nature minus-man the interaction between an

organism and its social, biotic, and physical environments is direct and unmediated by anything that the organism itself or its species in general has created. In contrast, the way you and I relate to other human beings, to other species of life, and to inanimate matter and energy is always mediated. I can illustrate the difference by a simple comparative map of Hunter and his natural environment and me and my natural environment.

Hunter's interactions with his natural environments occur through doors that directly link organism and environment. In my case, there are no points of direct entry and exit. All traffic between me as an organism and my natural environments passes through a zone of culture.

Three brief caveats are in order at this point. One: as I have stated the matter here, I have undoubtedly stereotyped and inadvertently exaggerated human/non-human differences. For one thing, social institutions, languages, beliefs, and technology—the major components of culture—have roots in the planet's biogram that are much older than *homo sapiens*.

Two: I should not imply, as I have done, a uniformity in the depth of the crust of culture either among different groups or between different settings. For example, my interaction with the atmosphere is less mediated when I am standing on top of Pike's Peak than when I am flying over Pike's Peak in an airplane. Similarly, the crust of culture between an Eskimo and the organisms he or she consumes as food is "less thick" than the crust between me and the organisms I normally eat, at least in respect to the number and complexity of social institutions and technologies involved.

Three: I do not mean to imply that culture does not affect other species' ways of living. Obviously it does. Hunter's way of living as a domesticated cat in the midst of human culture is different from that of his counterpart in an environment free of human culture. But the important thing here is not that cats and all other living things are affected by culture, but rather that cats do not create culture while humans do.

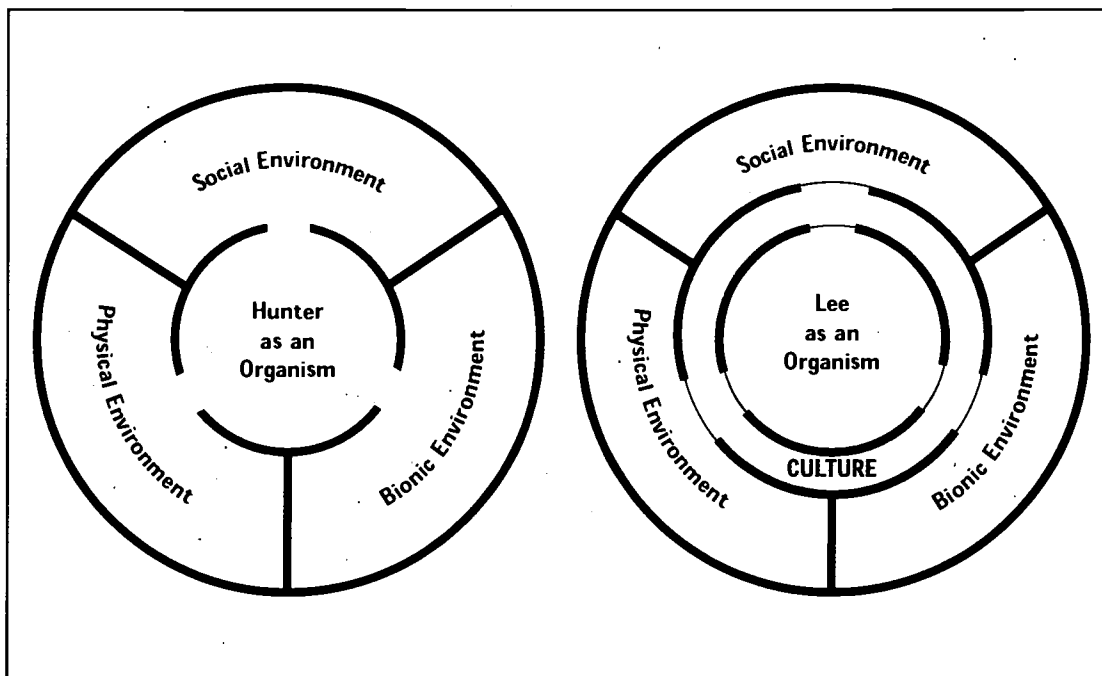
I will try to summarize what I am suggesting. I began with the question: What is culture? Culture, I have said, is

a human-made environment. Where do you find culture?

Culture is found at points of interaction between people and people, people and other living things, and people and their physical environment. What do you see when you see culture?

You see:

- technologies (i.e., tools and skills to use tools)
- social institutions (i.e., regularized, learned patterns of action)



- languages (i.e., symbols and signs)
- beliefs (i.e., images of what is true, good, beautiful, and right)

And of course you see these basic elements of culture combine in different ways in different settings to form the various systems of culture observable at picnics, on battlefields, on freeways, in schools, on farms, at construction sites, at births, marriages, and funerals—in a word, at all points where one finds human beings relating to one another, to other life, and to inorganic matter and energy. Culture is a human-invented cocoon that envelops each of us and from which we cannot escape. As I learned in Sunday school, in Adam, all mankind sinned.

If it is true that we cannot escape from culture, it is also true that we cannot escape from the world of nature. God, you recall, banned us from the Garden, but he did not banish us from the planetary home we humans share with the rest of God's creation. This gives to the human condition a fundamental and profound duality. We are simultaneously and irrevocably both in nature and apart from nature. As Barbara Ward and Rene Dubos (1972) put it:

Man inhabits two worlds. One is the natural world of plants and animals, of soil and air and waters which preceded him by billions of years and of which he is a part. The other is the world of social institutions and artifacts he builds for himself, using his tools and engines, his science and his dreams to fashion an environment obedient to human purpose and direction.

At this point I shall shift gears and try to answer a question that should be, if it is not, on your mind: What in God's creation does all of this have to do with the globalization of the human condition? The answer is twofold.

First, this formulation of the ABCs of the human condition points to what the globalization of the human condition consists of when it is seen in microscop-

ic perspective. This is the perspective of you and me as we experience this phenomenon as individuals. Second, the formulation points to a macroscopic explanation of why we experience what we do.

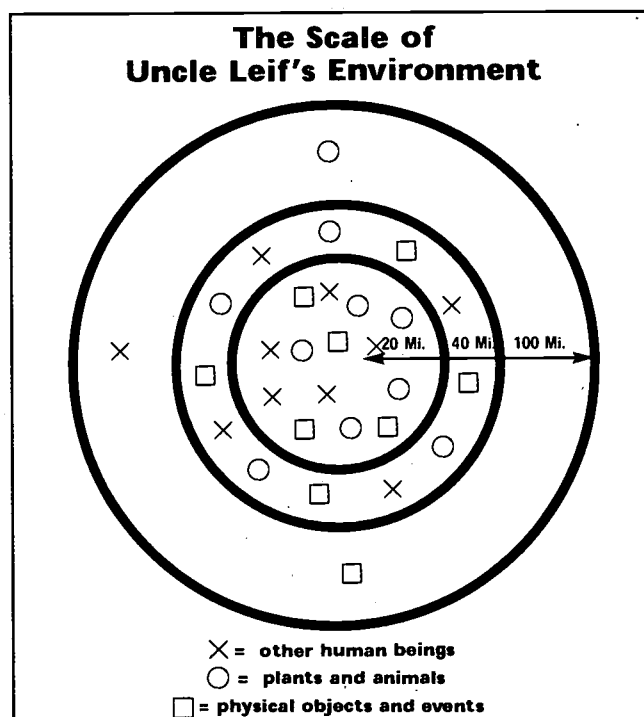
THE INDIVIDUAL AND THE GLOBALIZATION OF THE HUMAN CONDITION

From the perspective of the individual as a unit of analysis, to assert that the human condition is becoming more globalized is to assert that the scale of the social, the biotic, and the physical environments surrounding most individuals are becoming increasingly global or worldwide. While simple, this assertion reflects a very profound change in the life space of human beings. Let us imagine we had the necessary data and could map the spacial size of the social, the biotic, and the physical environments surrounding an "average" human being in different centuries of human history. What might such maps look like? I have pretended that I have the pertinent information for one of my ancestors who lived 100 generations ago in the area we now call Scandinavia. I call him Uncle Leif.

As the diagram indicates, the geographical scale of Uncle Leif's environment was small. Most of the people, most of the animals and plants, and most of the physical events and processes that impacted upon his life were within a twenty-mile radius of his home. The next band—the world within a forty-mile radius—was populated by a few people, other things and events that influenced him, but they

were far fewer in number and were generally of only peripheral import. The next band—a hundred-mile radius—contained still fewer relevant people, plants, animals, and physical events. For all practical purposes Uncle Leif's social, biotic, and physical environment ended at this point. (This, of course, ignores the fact that the air he breathed, the water he drank, and the land on which he walked were then, as they still are, part of the planet's global atmosphere, hydrosphere, and lithosphere. But this is not terribly important. Even if Uncle Leif had known this he could have afforded to ignore these facts.)

Now mentally contrast Uncle Leif's social, biotic, and physical environments to the world that surrounds you and me. Our environments, in contrast with his, are global or worldwide in scale. This makes a big difference in what we do, what we think, and what we feel.



Let me illustrate this by taking a few events that have occurred in my lifetime and comparing my reactions to them with Uncle Leif's reactions to comparable events that might have happened in his lifetime.

EVENT	MY REACTION	UNCLE LEIF'S REACTION
War breaks out on Pacific Islands four thousand miles from home.	I buy war stamps, sing patriotic songs, and learn to hate the "Japs."	None: The Pacific Ocean and its islands are not part of his physical environment and the Japanese are not part of his social environment.
A small group of political leaders in a capital city in East Asia misperceive the meaning of an American Secretary of State's address to a press club luncheon and order a military assault on their neighbor to the south.	I worry about being drafted, think a lot about dying, and study hard to keep my grades high and hope the draft board notices.	None: Asia and the Americas are not part of his physical environment and the people who live there are not part of his social environment.
A severe drought takes place in Africa.	I send a check to CARE.	None: Africans and weather in Africa are not part of his social & physical environment.
Simultaneously, bad weather occurs in South America and a civil war breaks out in Africa.	I grumble about the sharply increased price of coffee.	None: Plants growing in Africa and South America are not part of his biotic environment.
A new musical group forms in England.	I buy a record and play it to impress my children with my "cool."	None: People in England and the things they do are not part of his social environment.
The sale of cars in Europe, Asia, Africa and Latin America increases.	The carbon dioxide concentration in the air I breathe increases.	None: People elsewhere in the world could not do anything to affect the air Uncle Leif breathes.
A new strain of virus evolves in South Asia.	I get sick. My family gets sick. We stay at home and grate on one another's nerves.	None: Uncle Leif stays healthy. Viruses in East Asia never become part of his biotic environment and hence never affect his relationship with wife and children.

What has changed to produce the differences between Uncle Leif and me? Certainly not human nature. Uncle Leif and I are basically the same. His emotions are my emotions. My needs are his needs. His concerns are my concerns. And it is certainly not our planet. The earth's continents and islands and the people who live on them were there in Uncle Leif's lifetime just as they are in mine. What then explains the difference in the scale of our social, biotic, and physical environment? It is the size of the cocoon of culture in which I live and in which Uncle Leif lived.

When we think of culture as a linkage mechanism, then the difference in the scale of Uncle Leif's social, biotic, and physical environment is readily explainable. We can construct two simple syllo-

gisms, each of which has a common major premise but differing minor premises and, therefore, different conclusions.

Syllogism A—

MAJOR PREMISE: The scale of a human being's social, biotic, and physical environment is directly proportional to the scale of his or her cultural environment.

MINOR PREMISE: The scale of Uncle Leif's cultural environment (i.e., technologies, institutions, beliefs, and languages) was local.

CONCLUSION: Therefore, the scale of Uncle Leif's social, biotic, and physical environment was local.

Syllogism B—

MAJOR PREMISE: The scale of a human being's social, biotic, and physi-

cal environment is directly proportional to the scale of his or her cultural environment.

MINOR PREMISE: The scale of Lee's cultural environment (i.e., technologies, institutions, beliefs, and languages) is global.

CONCLUSION: Therefore, the scale of Lee's social, biotic, and physical environment is global.

You may wish to quarrel about the major premise in respect to details, and you should. Clearly the simple generalization masks complexities in the interrelation of nature and culture that are worthy of being noticed and explored. However, it is the minor premise and subsequently the conclusion that I want to deal with here.

The *Theory Into Practice* editors are pleased
to announce a special issue on the topic

GLOBAL EDUCATION VIEWED FROM AROUND THE WORLD

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Global Education and National Identity: In Pursuit of Meaning
Graham Pike

Learning for Democracy: From World Studies to Global Citizenship
Cathie Holden

A Concern for Justice: Teaching Using a Global Perspective in the Classroom
Margaret Calder

A Darker Shade of Green: The Importance of Ecological Thinking in Global Education and School Reform
David Selby

Improving the Quality of Learning: Global Education as a Vehicle for School Reform
Omar El-Sheikh Hasan

School Reform, Human Rights, and Global Education
Makoto Asano

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AM

THE GLOBALIZATION OF CULTURE

Implicit in the minor premise is an image of the historical development or evolution of culture. In its most simple formulation this image is captured in the diagram below designed to depict the structure of the cultural universe at two different points in time.

The diagram on the left depicts an era in which human culture was an aggregation of local cultures, each of which was linked to a particular territorial space and

was unrelated to the others. The diagram on the right depicts an era in which the structure of the cultural universe has dramatically changed. Now we observe a global culture whose territorial base is the whole planet and, indeed, to be accurate, that territorial base extends beyond the gravitational boundaries of the planet Earth to encompass a small segment of cosmic space.

This diagrammatic representation of the emergence of the global culture is excessively simplified. But for my

purpose here the diagram hopefully makes the point I wish to make. This point is that today most human beings live out their lives in a cocoon of culture whose circumference equals the circumference of the globe. In a word, there is a global culture. I now want to turn to another question: What are the historical trends and associated social processes that are producing a global culture? There appear to be two. One is increasing "interrelatedness" between societies. The other is increasing "congruence" among societies.

Citizenship and Education in a Global Age

CITIZENSHIP AND CITIZEN COMPETENCE IN A GLOBAL AGE

The progressive globalization of the human condition has far-reaching implications for citizenship and citizen competence . . . Specifically, I will be arguing that: The demands of citizenship in a global age call for the development of competencies that have not been traditionally emphasized by schools.

The Meaning of Citizenship

Citizenship refers to the decisions, the judgments, and the actions through which individuals link themselves—knowingly or unknowingly, deliberately and inadvertently—to the public affairs of the groups of which they are members. There are five elements of this formulation that need to be remarked upon.

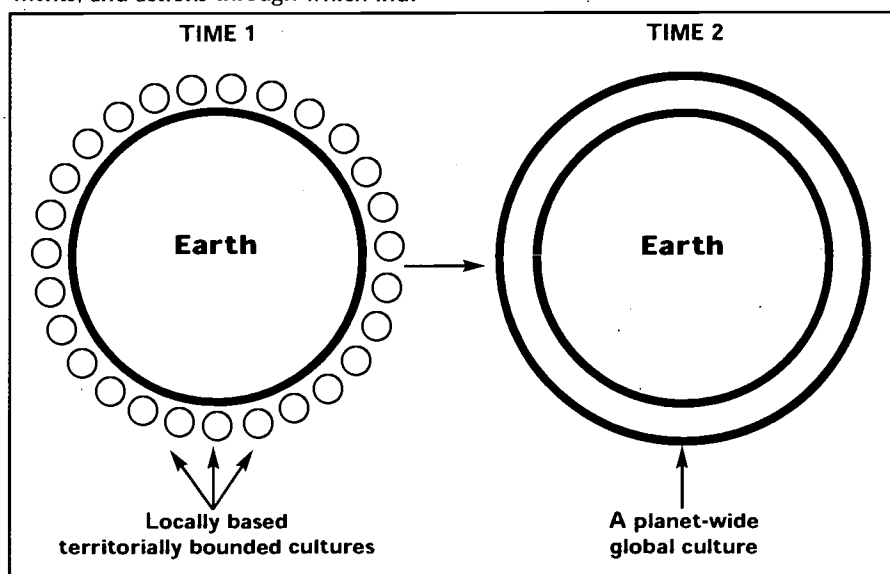
First, note that this conception does not restrict citizenship to any one type of group such as a nation. To the contrary, this conception highlights the fact that individuals are citizens of all the groups in which they participate. Thus, a person can simultaneously be a citizen of such diverse groups as a family, a

labor union, a religious organization, a school, a profession, as well as a citizen of overlapping governmental communities like cities, states, and nations.

Second, note that just as citizenship is not restricted to a particular type of group, its exercise is not constricted by a narrow band of activities such as voting, obeying laws, paying taxes, serving on juries, etc. Rather, citizenship encompasses the full range of decisions, judgments, and actions through which indi-

viduals link themselves to the public affairs of the various groups in which they live out their lives.

Third, note that the exercise of citizenship can be unknowing and inadvertent as well as conscious and deliberate. For example, if I purchase a car that consumes a great deal of gas, and I am unaware of the relationship of this decision to the future supply and costs of energy, my decision in fact links me to the public affairs of society even though I am not aware of the linkage. This is a significant point to keep in mind. Citizenship is an inextricable part of human sociability. We never have the choice of whether to be or not to be a



citizen of the groups to which we belong. Our only choice concerns the quality displayed in the exercise of citizenship.

Fourth, note a very important fact illustrated by the example of cars and energy. This is the fact that in large-scale groups like societies the mechanism that links an individual's decisions, judgments, and actions to public affairs are aggregative processes. For example, the future supply and price of energy is not a direct result of the decisions made by any one person or even any one organization. Availability and price are rather a cumulative consequence of aggregating the energy-related decisions and actions of millions of people. This is an important point in understanding the character of citizenship in the contemporary world, and I will return to it again.

Fifth, I should note what I mean by public affairs. Public affairs involve the creation and distribution within social groups of such human values as wealth, security, respect, health, power, affection, and enlightenment. For example, a child counseling his or her classmates that it is not right to ridicule a fellow classmate who stutters is linked to the public affairs of the classroom. The child is involved in the public affairs of the classroom precisely in the sense the term is defined above. The child's actions are helping to determine how widely the values of respect and affection are shared (distributed) among members of the class. This child is also linked to the public affairs of a much larger community through the process of aggregation referred to above. The amount of respect enjoyed by so-called handicapped people in the society is a function of the aggregated actions taken by millions of individuals as they relate to handicapped people in the course of their everyday lives.

Let's look at another example: An

individual walking on a public street who observes an assault and does nothing to either aid the victim or alert the public authorities is linked to the public affairs of the community since this inaction affects both directly and systemically the distribution of an important human value; namely, security from violence. The direct and immediate consequence of the inaction is obvious; the victim is left unaided. But the indirect or systemic effects are no less important. One individual's inaction enhances the probability that other individuals will also not take action in the face of assaults they observe. As the frequency of inaction increases, it is likely that the frequency of assaults will also increase, and hence the level of security enjoyed by all members of the community declines.

In summary, let me recapitulate the main features of the conception of citizenship I have just outlined. Citizenship, I have said, refers to decisions, judgments, and actions through which individuals link themselves to the public affairs of the various groups of which they are members. In the case of small, face-to-face groups the links between an individual and the group's public affairs are often direct and immediate. In the case of large impersonal collectivities, it is aggregative processes that link individuals to the public affairs of large groups.

Citizenship may be self-conscious and deliberate or unknowing and inadvertent, but in any case individuals cannot escape from their citizenship in the network of human groups that make up their social universe. Knowingly or unknowingly, each of us makes decisions, reaches judgments, and takes actions that personally or systemically involve us in the shaping and sharing of human values in social contexts that range in size, intimacy, and complexity from families to large, remote, and complicated collectivities such as the city of

Chicago, the state of Illinois, and the United States of America.

THE EFFECT ON CITIZENSHIP OF THE ADVENT OF A GLOBAL AGE

Having discussed the meaning of citizenship let me now turn to this question: How has the advent of a global era affected, altered, or otherwise influenced citizenship? I think we can identify four interrelated ways in which citizenship is being altered by the progressive globalization of the human condition.

1. The scale of sociability has been expanded beyond the boundaries of traditional human groups to encompass the whole of humankind. Whether for good or ill, it is a fact that our planet and our species have been progressively transformed into a world system, and hence by virtue of living in the twentieth century individuals are members of a global society.

2. Growing involvement in the world system increases the number of occasions in which individuals make decisions that are influenced by and in turn influence the public affairs of global society.

3. Growing involvement in the world system increases the number of occasions in which individuals reach judgments about matters, issues, and problems central to the public affairs of global society.

4. Growing involvement in the world system increases the number of occasions in which individuals must seek to influence the public affairs of global society in order to protect and further values and interests important to them.

Each of these changes in the character of citizenship is a historic fact. We may become aware of these facts or we may remain unaware of them; we can greet them with approval or disapproval; embrace them enthusiastically or admit them reluctantly; see in them a promise

or detect within them a threat. All of these responses are possible. What is not possible is to escape from these facts. In the twentieth century to be human is to be a citizen in a global context.

But if the global character of citizenship is a constant, the quality displayed in the exercise of citizenship is a variable. One can be a good or bad—or more accurately, a better or worse—citizen within a global context just as one can within the context of a family, a workplace, a local community, or a nation. The quality of citizenship in any context depends upon the compe-

tencies individuals bring to the exercise of citizenship. Thus, it is appropriate to ask what competencies are relevant to the exercise of citizenship in a global age.

Here Dr. Anderson explicates the underlying capacities and abilities involved in the competencies to perceive one's involvement in a global society, and then to make decisions, reach judgements, and exert influences that benefit humankind in a global society. He next turns to discussing the changes in education that must occur if such competencies are to be developed. Ed.

Let me emphasize from the onset that these three challenges are not new. They have been with us for some time, and even more important, many teachers, school administrators, curriculum developers, teacher educators, and educational policy-makers have been constructively responding to these challenges over the course of the past few decades. Hence, to talk of the educational changes that need to occur in order to make schools more effective institutions of citizen education in a global age is not to talk of changes that have no history. Quite to the contrary, the three challenges I shall be discussing are challenges to our ingenuity and perseverance in supporting, encouraging, and extending certain changes that are already under way in many American schools as well as in the schools of other nations.

At the close of his extensive analysis of these challenges, Dr. Anderson summarizes as follows. Ed.

I argued that American education has been constructively responding to each of these challenges over the past few decades. The problem now confronting us is a problem in sustaining and extending changes that are already under way. We might usefully picture the situation this way. Imagine a set of continua along which education is moving in respect to content, methods, and social context.

Educational Change and the Development of Citizen Competence in a Global Age

Historically, the nation's schools have been charged with the responsibility of preparing children and adolescents for citizenship. Schools continue to bear this responsibility, but under changing circumstances. As was argued previously, the advent of a global age has altered the nature of citizenship, and the changing character of citizenship calls for the development within the citizenry of competencies that schools have not traditionally emphasized. This chapter is concerned with types of educational changes that are required if schools are to become more effective institutions in developing a citizenry evidencing the competencies examined previously. I will be arguing that: Certain changes must take place in the content, in the methods, and in the social context of education if schools are to become more effective agents of citizen education in a global age.

More specifically, I shall argue that

the task of citizen education in a global era confronts the educational profession and the larger society with three major challenges. These may be summarily characterized as:

The challenge of globalizing the content of education.

The challenge of personalizing the methods of education.

The challenge of internationalizing the social context of education.

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Globalizing the Content of Education

FROM

TOWARD

A Euro/North American-centric Perspective	→	A Global Perspective
A Region-centric Perspective	→	A Global Perspective
A Group-centric Perspective	→	A Global Perspective
A State-centric Perspective	→	A Global Perspective
An Anthro-centric Perspective	→	A Global Perspective
A Past-centric Perspective	→	A Global Perspective
An Information-centric Perspective	→	A Global Perspective
A Spectator-centric Perspective	→	A Global Perspective

Methods of Education

MOVING

TOWARD

Methods that cast students in passive roles.	→	Methods that cast students in active roles.
Methods that transmit vague abstractions.	→	Methods that engage students in concrete learning.
Methods that treat the larger world as removed from the personal experiences of the student.	→	Methods that link study of the larger world to students' personal experiences.

Social Context of Education

FROM

TOWARD

A Mono-national Context.	→	A Multinational Context.
A Mono-cultural Context.	→	A Multicultural Context.
A School-bounded Context.	→	A Community-involving Context.

In principle it would be possible to locate the position of American education on each of these continua at different points in time and hence measure change through time. Such an analysis would undoubtedly reveal that we have moved further along some of the continua than others. For example, American education probably has moved further from a Euro/North

American-centric perspective than it has moved from a spectator-centric perspective. Similarly, such an analysis is likely to reveal that different schools are at different points along the different continua. And within the same school different courses and different teachers are at different points.

In a word, the analysis would show progress over the past few decades and

the analysis would reveal the need to continue to push on.

Charlotte Anderson reports that she has found these "content" continua particularly useful in working with teachers. Here is the rendition of these continua—with explicatives—that she adopted in consultation with Lee. She hopes readers find it equally useful in their work. Ed.

Civic Competence for A Culturally Diverse and Globally Interdependent 21st Century

MOVING FROM CURRICULUM THAT IS:

EURO-AMERICAN centered

ELITE WESTERN MALE centered

REGION centered

GROUP centered

NATION STATE centered

ANTHRO centered

PAST centered

INFORMATION centered

SPECTATOR centered

TOWARD CURRICULUM THAT IS:

WORLD centered

WORLD'S PEOPLE* centered

GLOBAL SYSTEM centered

HUMAN SPECIES centered

PLANET centered

ECOSYSTEM centered

PAST-PRESENT-FUTURE centered

PROBLEMS centered

PARTICIPANT centered

* In all their variations: gender, age, ethnicity, socio-economic, etc.

The Challenge of Globalizing the Content of Education

1. MOVING FROM A EURO/NORTH AMERICAN-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

A Euro/North American-centric perspective can be characterized as one in which: (1) students' attention is focused

overwhelmingly upon Europe and North America, (2) the "non-Western" world is treated only in relation to the "western world" and Latin America only in relation to North America, and (3) the human experience in the non-west is studied within a western frame of reference.

2. MOVING FROM A REGION-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

Curriculum based in a region-centric perspective portrays the world's nations and geographical regions as if they were isolated and self-contained units with no relation with one another. In contrast, curriculum embodying a global perspective treats individual nations and regions as parts of a larger whole and highlights interconnections between nations and among world regions.

3. MOVING FROM A GROUP-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

Curriculum grounded in a group-centric perspective portrays humankind as a collection of culturally different, distinct and unrelated groups. It emphasizes differences among cultures and civilizations and encourages students to view their own culture and civilization as inherently superior to other cultures and civilizations. In contrast, curriculum grounded in a global perspective treats humankind as a unit of analysis. In so doing it emphasizes commonalities shared by all of humankind and at the same time it encourages students to tolerate and even applaud cultural difference within the human species.

4. MOVING FROM A NATION-STATE-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

Curriculum characterized by a nation-state-centric perspective portrays the international system as comprising solely nation-states that interact with one another only through the foreign policy of their national governments. By way of contrast, curriculum grounded in a global perspective portrays the international system as an organizationally complex arena comprising of a multiplicity of sub-national and transnational organizations in addition to the governments of nations (e. g., cities, states, businesses and voluntary organizations).

5. MOVING FROM AN ANTHROPO-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

I use the awkward term "anthropo-centric" perspective to describe an

image of humankind in which we perceive our species as standing apart from the rest of nature and capable through technology of governing the remainder of nature as an absolute sovereign. In contrast, education grounded in a global perspective portrays humankind as belonging to the earth, and not the earth to us. This alternative image highlights at least four things about human/natural environmental relations: (1) the absolute and ultimate dependence of humankind upon resources found in nature, (2) the limited and finite characteristic of many natural resources, (3) the global nature of the planet's ecosystem, and (4) the importance of trying to adapt human culture to the imperatives of ecological laws that humankind cannot amend or repeal.

6. MOVING FROM A PAST-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

... a past-centric treatment of the world portrays time as if it were three disconnected line segments. There is "past" which students study about in school. There is "present" which students experience outside schools. There is "future" which no one need think about. By way of contrast, curriculum based on a global perspective treats time as an interactive system in which images of past, present, and future mutually influence one another, and hence the past, the present, and the future are parts of a single human history.

7. MOVING FROM AN INFORMATION-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

... the world is treated as a depository of inert and discrete bits of informa-

tion waiting to pass into, and subsequently out of, human memories in each new generation—information like the names of the capital cities of the world's nations. A curriculum grounded in a global perspective, in contrast, emphasizes not the passive memorization of facts, but rather the active utilization of factual information in conceptual, ethical, and policy analysis of global problems being experienced by humankind.

8. MOVING FROM A SPECTATOR-CENTRIC PERSPECTIVE TOWARD A GLOBAL PERSPECTIVE.

... the world is something to be observed, to be studied, to be worried about and even prayed for, but world affairs is not an arena in which individuals can actively participate. Curriculum grounded in a global perspective portrays the world not only as an object of study but as an arena in which individual citizens can actively participate through personal, social, and political action.

The Editor wishes to acknowledge the assistance of Charlotte Anderson culling relevant materials for this publication. The reader would find the entire Mid-America Program manuscript to be filled with further evidence of Lee Anderson's original thinking. See *Schooling and Citizenship in a Global Age: An Exploration of the Meaning and Significance of Global Education* in the following bibliography.

Suggested Reading

Anderson, Lee F. "A Rationale for Global Education." In "Global Education: From Thought to Action," edited by Kenneth A. Tye, pp13-34. Washington, DC: The 1991 Yearbook, Association for Supervision and Curriculum Development, 1991.

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Anderson, Lee F. "Education and Social Science in the Context of an Emerging Global Society." In *International Dimensions in Social Studies*, edited by James Becker and Howard Mehlinger. Washington, DC: The 38th Yearbook, National Council for the Social Studies, 1968.

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"The Ecology of Political Education in the United States," delivered at the Conference on Political Education in the Federal Republic of Germany and the United States of America at Indiana University, Bloomington, Indiana, September 15-19, 1975.

One of Dr. Anderson's more recent contributions to understanding the processes and ramifications of globalization was the National Council for the Social Studies Columbian Quincentenary Position Statement signed, by twenty-eight national education organizations. (National Council for the Social Studies, October 1991.) Dr. Anderson served as the major author and developed the extensive bibliography for this document.

His response to critiques of the statement is also enlightening.

Anderson, Lee F. "The NCSS Columbian Quincentenary Statement: A Reply," *Social Education*, (April/May 1993): 156-159.



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EFF-089 (3/2000)